

MENNONITE HISTORICAL BULLETIN

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Edward Yoder (1893-1945) Scholar and Historian

JOHN C. WENGER

Edward Yoder was born July 30, 1893 near Kalona, Iowa, the son of Mahlon T. and Mary Yoder. As a young man he craved higher education and enrolled at Hesston Academy in 1915 and at Hesston College 1917, remaining a student until 1920 when he became a teacher in the academy and Bible school. On August 4, 1920 he married Estie Miller of Springs, Pennsylvania; their son Virgil Edward was born August 28, 1932.

Edward Yoder was determined to get a thorough education. He received an A. B. degree from Hesston College, 1920; an M. A. degree from the State University of Iowa, 1924; and a Ph. D. degree from the University of Pennsylvania, 1928. His doctor's dissertation was entitled, "The Position of Possessive and Demonstrative Adjectives in the *Noctes Atticae* of Aulus Gellius." He was also minded to dedicate all his learning and talents to the service of Christ and the church. He again taught at Hesston, 1928-32, and was dean, 1929-32. He taught Greek and Latin at Goshen College, 1926-28 and 1933-38, and served as dean of men, 1935-37. During his years of teaching he produced one major contribution to Mennonite history, his *Epistolae Grebelianae, 1517-1525*. These letters of Conrad Grebel in English, still unpublished, are a prime source of information regarding the life of the founder of the Swiss Brethren and regarding the establishment of that religious group.

In 1938 Edward Yoder moved with his family to Scottdale, Pennsylvania, where he took up his duties as editor of the *Advanced Sunday School Lesson Quarterly*, a position which he filled in a splendid manner. In the capacity of editor he wielded great influence in the Mennonite Church. He did his work carefully, with thorough study and with beauty of style. His articles in *The Mennonite Quarterly Review* on nonresistance and nonconformity exhibit first-class scholarship coupled with loyalty to the Word of God and deep love for the church. He also wrote quarterly notes for the *Gospel Herald* entitled "Peace Items of Interest." His treatise, *Must Christians Fight: A Scriptural Inquiry*, is a thorough reply to the militaristic "fundamentalists" of the day.

He was also the author of several works of a more general nature. In



EDWARD YODER, 1893-1945

A Photograph Taken About 1932

1942 he wrote a booklet entitled *Our Mennonite Heritage* for use in C.P.S. camps. The same year he produced a thorough and interpretative work, *The Mennonites of Westmoreland County, Pennsylvania*. He produced four works of a doctrinal nature, for use in our Sunday schools, entitled *Lessons in Christian Doctrine*. These four dealt respectively with the trinity, with man and salvation; with the church and with the Christian life.

He was ill but a short time preceding his early death, of cancer, on March 28, 1945. The funeral sermon was preached in the Scottdale Mennonite Church on March 31 by John L. Horst, his fellow editor and pastor. His body was interred in the Scottdale cemetery.

Edward Yoder also rendered valuable service to Mennonite historiography by serving as associate editor of *The Mennonite Quarterly Review* and of the *Studies in Anabaptist and Mennonite History*. He was treasurer of the historical committee of Mennonite General Conference and co-editor of *Mennonite Historical Bulletin* since 1941. He was also, since 1938, secretary of the curriculum committee of the Mennonite Commission for Christian Education and Young People's Work. In his passing the Mennonite Church has sustained a great loss.

Edward Yoder has gone to be with Jesus. Could he now speak to his friends he would call them to faithfulness so that they too might have the blessed entrance into Life which is his.

J.S. Horner (1864-1945) Farmer and Minister

ELAINE H. SOMMERS

Joseph Shrock Horner was born on November 2, 1864 in Miami county, Indiana just six days before Abraham Lincoln was elected the second time as president of the United States. His parents were Gabriel and Isabel (née Shrock) Horner. Gabriel's work was clearing timber, and Isabel's was keeping the house. Isabel was also a wonderful storyteller and often held her children spellbound with the stories she told them. When Joseph was a young man of 19 his mother died.

As a boy Joseph attended a country school north of Peru, Indiana. He never had the opportunity of going to a high school or college, but he had as much education as any typical Hoosier boy of that time if not more. Most of his training, however, was to be gotten in the school of experience.

In the spring of 1886, at the age of 22, Joseph was baptized into the Erie United Brethren church by a minister whose name was Groves. Up until this time he had taken little interest in religious matters, but now he made the biggest decision of his life and decided to become a Christian. He began to read the Bible. One thing that he read bothered him. The thirteenth chapter of John seemed to teach clearly that Jesus' disciples were to obey the ordinance of footwashing. Yet the church of which he was now a member was silent altogether on this point. He took the question to the minister and asked why the church did not obey this commandment of Christ. The minister replied, "I don't know why we don't observe footwashing, because it is taught in the New Testament. If you can find enough members in our church who are willing we will observe it." But evidently he did not persuade enough people, for the church never had a foot-washing service.

Meanwhile, Joseph had been going into another community where he worked for a man named Jonas Stineman. He also frequently visited his uncle Joe Shrock who was a Mennonite. At one of these places he found a copy of the *Gospel Herald* and in reading it discovered that there was a church which actually did keep footwashing and seemed to uphold New Testament standards on all other things as well. So in 1888 he became a member of the Howard-Miami Mennonite church. He was well liked

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QUESTION BOX

Thirty years ago there was living in northern Indiana a man who occupied the Amish office of *voelliger Armendiener*. His name was Eli Miller and he was a member of the Clinton Frame Congregation. He was familiarly known as "Sim Eli," since his father's name had been Simon Miller (of Ohio). Two of the oldest members of the Indiana-Michigan Mennonite Conference have stated that Eli Miller was the only man of their acquaintance to occupy the office he did. Does any reader know of any other?

The *voelliger Armendiener* was a sort of emergency bishop. He was fully empowered to perform all the ordinances on occasion, yet he did not necessarily even preach regularly.

J. S. HORNER, 1864-1945

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and highly respected in the new community; and about a year after he had become a member of this church, he was ordained to the ministry by D. J. Johns (December 8, 1889). Exactly three weeks later, on December 29, he married a young Mennonite girl, Emma Kendall. Important things were happening fast in the young man's life.

The next fourteen years were spent in preaching, farming, and raising a family. In 1903 several families from Howard county moved to Manistee county, Michigan. Among them were some of the Shrock relatives. J. S. Horner, his wife and five children—Jesse, John, Anson, Effie, and Elvin—went along with them.

This section of Michigan at that time was very unsettled and covered with virgin timber. One of the first things they did was to erect a church. There was no mission board backing them to support the work and supply finances when the way became rough.

Joseph worked in a logging camp. He would be gone a week at a time and then come home to preach on Sunday. It was a man's job. He used to tell many stories of those Michigan years. Several years ago when the government first began to ration sugar and one of the family was wondering how it would ever be possible to get along on the reduced amount, Grandpa Horner recalled that in one of those lean times a quarter's worth of sugar lasted a whole winter. (He added, of course, that a quarter bought more in those days.) The typical Mennonite virtues of thrift and hard work were necessities.

In 1910 the three youngest children, Lloyd, Drusilla, and Roscoe, saw Indiana for the first time when the family moved back to Howard county. In the December 22, 1910 issue of the *Gospel Herald* is this note of correspondence from G. W. North:

"We were also made to rejoice on Saturday morning Dec. 3, when Bro. J. S. Horner arrived with his car of household goods and his stock. Several of the brethren helped him move and on Sunday morning we all rejoiced to hear him preach again. The sermon was very instructive from the words, 'Where art thou.'"

The rest of J. S. Horner's life was spent in serving the Howard-Miami congregation where one of his sons, Anson, is now bishop and another son, John, is deacon. J. S. Horner never played a spectacular role in the Mennonite church. He was "merely" a country preacher loved by the hundreds whom he helped. The vivid Bible stories which he has told will never be forgotten by at least one of his grand-daughters. He remained active until he was eighty, one of the five oldest active Mennonite ministers in the United States and Canada. His eyesight was a bit dim, and his step was slow, but his faith was stronger than ever. After a brief illness he died January 18, 1945. His funeral was held at the Howard-Miami Church which he had served so long and so well. Lester Mann of the Pleasant View Congregation near Goshen, Indiana, who had held evangelistic services at Howard-Miami a few months before, preached the funeral sermon. The body was interred in the Mast cemetery in Howard county, Indiana. J. S. Horner is typical of the vast number of Mennonite ministers, who although known well only locally, are preserving our Mennonite congregational and community life.

Deacon to Bishop

JOHN C. WENGER

It is a well known fact that for many years the Amish Mennonites occasionally took deacons into the lot for bishop. Well known leaders who were deacons prior to their ordination as bishops were Abner Yoder of Iowa and E. L. Frey of Ohio. One of the interesting things which the 1945 *Mennonite Yearbook* reveals is that this old custom is still practiced rather widely in the Mennonite Church, though only in those sections or conferences with an Amish Mennonite background. In looking over pages 30 to 36 of the *Yearbook* one notes at least eight bishops who were deacons before occupying their present offices. The Indiana-Michigan conference has two: Daniel S. Oyer, ordained deacon, 1923, and bishop, 1942; and Lee J. Miller, ordained deacon, 1934, and bishop, 1945. The Ohio Mennonite and Eastern A. M. Joint Conference has three such cases: Reuben Hofstetter, ordained deacon, 1937, and bishop, 1941; Paul R. Miller, ordained deacon, 1937, and bishop, 1941; and Ira A. Kurtz, ordained deacon, 1941, and bishop, 1944. In the Iowa-Nebraska conference L. O. Schlagle was ordained deacon, 1907, and bishop, 1925. The Pacific Coast conference has two examples: Henry A. Wolfer, ordained deacon, 1922, and bishop, 1926; and C.

NEWS & NOTES

The MENNONITE HISTORICAL BULLETIN appeared semiannually in the years 1940 and 1941, with John C. Wenger as editor. For the next three years, 1942-44, Edward Yoder served as co-editor and the periodical appeared quarterly. In the death of Edward Yoder (March 28, 1945) Mennonite historiography, especially the BULLETIN, and THE MENNONITE QUARTERLY REVIEW, have suffered an irreparable loss.

Special attention is called to the 1945 MENNONITE YEARBOOK, published by Mennonite Publishing House, Scottsdale, Pennsylvania. In addition to the usual articles and statistics, the 1945 issue contains three biographies of deceased leaders: Bishop Jonas Snider, 1853-1944, of Ontario; Deacon J. C. Frey, 1865-1944, of Ohio; and Minister John W. Weaver, 1870-1944, of Lancaster Conference.

The 1945 YEARBOOK also contains the years of birth and ordination of all the ordained men of the Mennonite Church. This is a new feature of special interest and value.

In the same YEARBOOK is an article by J. C. Wenger on "The Mennonites of the World: A Statistical Survey."

Mennonite Publishing House is making preparations to publish a new edition of the greatest Mennonite book, the MARTYRS' MIRROR. The HOUSE is to be commended for this huge undertaking.

I. Kropf, ordained deacon, 1923, and bishop, 1935.

It will be noted that of the eight bishops listed above, only three were ordained prior to 1940. These three were L. O. Schlagle, 1925; Henry A. Wolfer, 1926; and C. I. Kropf, 1935. The other five were ordained since 1940: Reuben Hofstetter and Paul R. Miller, both in 1941; D. S. Oyer, 1942; Ira A. Kurtz, 1944; and Lee J. Miller, 1945.

There are also at least nine men in the Mennonite church who have held all three offices, deacon, minister, and bishop. These are as follows: N. M. Birky, Pacific Coast conference; Eli G. Hochstetler, Dakota-Montana; Moses O. Jantzi and Daniel S. Jutzi of the Ontario A. M.; Aaron Mast and Isaac K. Metzler of Southwestern Pennsylvania; D. D. Miller of Indiana-Michigan; Moses H. Schmitt of the Ontario Mennonite; and Timothy Showalter of Virginia.

Perhaps readers will note omissions in the above list, or will recall similar cases in bygone years. They are urged to send in such names to the writer.

History of the Clinton Brick Mennonite Church

MAXINE KAUFFMAN

Concluded from the March 1945 issue

The Sunday School

The first Sunday school held in the northern part of Clinton Township was the Union Sunday School at Brown's School House. The building is no longer standing, but it was located about a half-mile north of the Clinton Brick Church. The first superintendent of the Union Sunday School was John Whittle of Goshen. Several years later the school was continued in the church building and within a few more years it had superintendents from the community. The first Mennonite superintendent was George McKibben who served for several years in the latter 1870's. Among other early Mennonite superintendents and leaders were Dan Schrock, Frank Gardner, and W. W. Miller. For a number of years the Sunday school at Clinton Brick was held every other Sunday, on those Sundays which intervened between the bi-weekly church services. The Sunday school was closed every winter until 1896. In 1891 the average attendance was 75. Today it is 110.

In 1908 Sunday school meetings were started among the Mennonite and Amish Mennonite congregations. The Clinton Brick, Clinton Frame and Goshen College Sunday schools grouped together for semiannual meetings to discuss Sunday school work and problems.

The Ministry

The first minister of the Clinton Brick congregation was John Nusbaum, Sr. (1800-76), grandfather of the present minister, Amos Nusbaum. John Nusbaum was born in Switzerland. To escape military training his parents moved with him to America and settled first in Ohio and later in Indiana. Two other early ministers were Abe Hoover and William Pletcher. The congregation was long without a resident bishop; usually Henry Shaum of Shaum's (Olive) was called in to serve as bishop. Shore and Clinton Brick worked closely together in the early years. In fact the services alternated, Sunday by Sunday, being held bi-weekly at each church. In 1883 Minister Henry A. Miller (1820-93), grandfather of Minister Amos Nusbaum and great-grandfather of Bishop Lee J. Miller was ordained bishop of the Shore and Clinton Brick Churches. He moved from Somerset county, Pennsylvania, to Waterford, Indiana, in 1844. In 1851 he moved to LaGrange county, Indiana, where he was ordained to the ministry in the Shore Mennonite Church.

The first deacons at Clinton Brick were John Hoover and John Nusbaum, Jr.

J. J. Weaver was ordained to the ministry about 1875, but later had difficulties with Bishop P. Y. Lehman and became inactive.

About 1880 an Amish minister named Jacob Kanegy moved into the community and requested to be received as a member and minister. He served only a few years until his death.

James J. Mishler of Somerset county, Pennsylvania, was chosen deacon in 1883.

David Garber (1862-1934) was ordained to the ministry in 1889 but later moved away.

P. Y. Lehman was chosen as bishop by lot in 1892. He had been ordained to the ministry in 1865, and had been serving at Shore since 1888.

John Garber (1860-1944), brother of the more famous David Garber mentioned above, was the next man to be ordained to the ministry. He and David were the first English preachers at Clinton Brick.

In 1902 the two Mennonite bishops of Indiana, John F. Funk and P. Y. Lehman, were involved in church trouble and committees from outside the state were called in to adjust the difficulties. Funk was relieved of his bishop oversight but remained a minister at Elkhart until his death in 1930. Lehman withdrew from Conference and moved to Pennsylvania. To fill Lehman's vacancy, John Garber was ordained as bishop in 1903. In 1905 Bishop J. P. Miller from Kent county, Michigan, moved into the community and was later chosen bishop at Shore. This cut Clinton Brick and Shore apart as far as bishop oversight was concerned.

Samuel Honderich was ordained to the ministry in 1902 but about five years later he left the community. He is now located in Idaho. To fill that vacancy Amos Nusbaum was ordained to the ministry (1907) by John Garber.

In 1905 Deacon Daniel H. Coffman of Elkhart located in Clinton township and began to serve as deacon at Clinton Brick. He was a brother of Evangelist John S. Coffman.

In 1908 John C. Springer, originally an Illinois minister, moved from Michigan to Indiana and served the Clinton Brick church until his early death at 39 on October 12, 1910.

In 1930 Charles M. Butte, a Minnesota deacon moved into the Clinton community and assisted Deacon Daniel Coffman for a short time before returning to Minnesota.

In the years 1931-32 a committee studied the situation and recommended that Bishop John Garber be given assistance. The congregation chose Oscar S. Hostetler of the Emma congregation for this task. About a year after this, John Garber asked to be released entirely, which left Oscar Hostetler with the bishop oversight of the Clinton Brick congregation.

On January 5, 1936 Samuel S. Miller, son of Bishop D. D. Miller, was ordained to the ministry.

On October 22, 1939 Harold Lehman was ordained as deacon to assist Daniel Coffman, who died in 1941.

Activities

The young people of the Clinton Frame Amish Mennonite Church and of the Clinton Brick Mennonite Church or-

A Brief History of the Bethel Mennonite Church

MARCELLA FRANZ

In 1873, a group of Mennonites migrated to the Mountain Lake, Minnesota, locality from the Crimea in South Russia, and two other groups followed in 1875 from the Molotschna villages of South Russia. These groups united in establishing a church in Mountain Lake. In 1888, this congregation was divided into two factions because of certain questions, such as non-participation in political elections and having Sunday School on Sunday. H. H. Regier became the leader of a part of this congregation, which later became known as Bethel Church, and he continued holding services in private homes and in the school house, both on week-days and on Sunday mornings, with Sunday School before the sermon. This group grew so that it became necessary to elect another minister so that services could be held in two homes at once. J. J. Balzer was chosen to serve for one year. On March 23, 1889, this group of twenty-three men and twenty-four women decided to organize a congregation based on a constitution. On November 9, 1889, the group assembled for the purpose of election of an elder. The result was a tie between J. J. Balzer and H. H. Regier. They now cast lots to decide the matter, and Rev. H. H. Regier was chosen.

It soon became very necessary for the congregation to build a meeting house in which to gather for worship. Much voluntary labor was employed in the erection of the first building in 1890. This small chapel measured 32 by 54 feet, and was built at the expense of \$1,695. Just four years later, in 1894, the great increase in membership made it necessary to enlarge this first building. This addition increased the capacity of the church greatly and cost \$2,465. This

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ganized the Aldebaran Literary Society in 1913. O. N. Johns was the first president. The membership list the first year contained 31 names. The present membership is but 23 members, due to the drafting of many young men. The president is now Mervin Miller.

In 1936 the two congregations started a summer Bible school, which has thus far always been held in the Clinton Frame building.

The Clinton Brick Sewing Circle was organized a number of years ago. The group meets monthly. A Junior Sewing organization was started in 1945.

Through many vicissitudes God has brought the Clinton Brick Church to the present state of blessing which it enjoys. *Sources of information:* Amos Nusbaum, Samuel S. Miller, J. Clair Kauffman, Mrs. Daniel Honderich, Mrs. Noble Showalter, Charlene Showalter, and Alvin Kauffman. J. C. Wenger edited the MS.

RECENT BOOKS

Historical and Biblical Position of the Mennonite Church on Attire, by John Christian Wenger. Herald Press, Scottsdale, Pa.; 1945; pp. 32, \$0.35.

The Mennonite General Conference, at its special session, August, 1944, at Goshen, Indiana, asked for the publication of John C. Wenger's address on *The Historical and Biblical Position of the Mennonite Church on Attire*. And so we now have in a distinctively printed booklet the address which many of those who heard it felt was a somewhat new approach to a problem that is perennial in Mennonite circles. The pamphlet is in two parts: first is the discussion of the Biblical principles involved, with citations to the relevant New Testament passages. Both basic attitudes and specific directives are pointed out. The second part of the pamphlet is a brief historical survey of Mennonite practice in the matter of attire. Facts concerning the Swiss Brethren, the Dutch Mennonites, and American Mennonites are given. There is a careful listing of sources for all these facts.

Several distinctive features impress the reader. One is the thoroughly Mennonite way in which the argument for Christian attire is based upon New Testament teachings. The author points out the manner in which Menno Simons and his followers rested all their teachings on the words of Christ and the Apostles in the New Testament. It is admitted that Mosaic regulations and Jewish practices cannot be considered binding upon Christians of today. The sound exposition of the key New Testament passage inspires confidence for one has the feeling that there will be no attempt to prove too much. It is of some advantage to have brought together and printed, in some cases several times, the New Testament passages which relate to costume and adornment.

One finds here also a frank facing of the issues. There is no evasion nor oversimplification, but a realistic recognition that the application of the scriptural principles to questions of modern costume do now and always will present problems. But the author does not fly from the problem. He recognizes the need for hard work, cool heads, faithful teaching, and firm discipline if we are to avoid the opposite errors of a complete surrender, on one hand, to worldly, unchristian standards of dress, and a traditionalism, on the other hand, which puts custom on an equal with the Word of God.

The most distinctive feature in this treatment, however, and the thing that had not been done before, is the bringing together of a number of historical references to Mennonite practice on the question of attire throughout the centuries of our history. The result is extremely enlightening. If one thinks, for instance, that Mennonites always

opposed the wearing of the neck tie, he is disillusioned to discover that this issue first arose about 1890. If he thinks that Mennonite women always wore bonnets, it is worth-while to discover that this practice came in about a century ago. It is worth-while to know that less than fifty years ago an eastern Mennonite bishop did not wear a plain collared coat. One does discover, however, that from the beginning of our history there has been an emphasis among us on simplicity and nonconformity in clothing, with an attempt to secure this by certain regulations, even though the standards differed somewhat from time to time.

The author is not in this treatise a merely objective historian. He has a conviction and a burden for the maintenance of Scriptural standards on dress among us, and he pleads eloquently for the attitudes which will make possible their maintenance. It is encouraging to know that John Wenger has been assigned by the Publishing Committee and the General Problems Committee the task of making a thorough study of the whole problem of nonconformity. He will proceed on this task within the coming year, and the church may look forward to the publication of his studies, we trust, within two or three years.

In the meantime the present pamphlet serves a real need. It should be widely distributed and carefully read by our entire membership. Probably on no question is there greater need in the Mennonite Church for clear thinking and conscientious action.—Paul Erb.

A BRIEF HISTORY OF THE

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structure underwent several minor alterations throughout the years and served the congregation until 1941. In July 1941, this old structure was removed, and a new house of worship was built in its place. The present church edifice is much larger and more satisfactory than the previous one. It is built of light colored brick and trimmed with stone and is designed to accommodate about 980 people comfortably in its pews. In 1936, the congregation built a parsonage on a lot adjoining the church grounds.

In 1890, Bethel Congregation joined the General Conference of the Mennonite Church of North America at its sessions in the Salem Church at Freeman, South Dakota.

Six elders have served Bethel Church since its organization in 1889. As previously stated, the first elder was Rev. H. H. Regier, who served faithfully the thirty-seven years from 1889 to 1926, when he retired. He died on the thirty-first of December, 1933. After Rev. Regier retired, Rev. J. J. Balzer was chosen to lead the congregation. Rev. Balzer was born October 14, 1860, in Gnadenfeld, Gov. Taurien, South Russia. He served as minister in Bethel Church from 1889 to 1933, was elder from 1926 to 1933, and now is pastor emeritus. In 1933, Rev. John Bartel was called to

this church from Madrid, Nebraska. He was born April 23, 1898, near Hillsboro, Kansas. Rev. Bartel served as elder from 1933 to 1940, and is at present elder of a church in Shafter, California. In August, 1940, Rev. P. R. Schroeder responded to the call of his home church, coming here from Freeman, South Dakota. He was born August 22, 1888, at Mountain Lake and died April 16, 1941. Rev. P. A. Penner accepted a temporary appointment as elder as soon as he returned from India in July, 1941. Rev. Penner was born April 2, 1871, in Bilisirkow, South Russia. He went out from Bethel Church in 1900 as a pioneer missionary to India. In December, 1941, Rev. Erland Waltner, the present elder, came to Bethel Church from the Second Mennonite Church in Philadelphia, Pennsylvania. He was born July 7, 1914, at Hurley, South Dakota.

There are a number of organizations which have been formed within the church. Among these are the Sunday School, which in 1940 had a membership of 500 and is divided into the senior, junior, and primary departments; the Christian Endeavor Society, which also is divided into three groups, the senior, intermediate, and junior; and the Mission Societies, which includes the four groups—Bethel Ladies' Sewing Society, Bethel Mission Society, Worship and Sew Society, and the Junior Mission Band.

Since the time Bethel Church was founded, a number of workers have gone out into full-time Christian work. The following is a list of those people:

P. A. Penner, missionary in India from 1900 to 1941, presently Director of the General Conference Headquarters in Newton, Kansas; H. J. Brown, missionary in China from 1909 to 1943; Aganetha Fast, missionary in China from 1917 to 1942; Mrs. Ferdinand J. Isaac, who has served 21 years as missionary and is now helping with relief administration in India; P. R. Schroeder, formerly pastor of First Mennonite Church, Berne, Indiana, president of Freeman Jr. College, pastor of Salem Mennonite Church, Freeman, South Dakota, and pastor of Bethel Church, one year. Died April 16, 1941; John M. Franz, pastor Bethel Union Church at Aumsville, Oregon; Albert J. Penner, pastor Second Congregational Church, Holyoke, Massachusetts; Marie Peters, missionary among the Indians on the Red Lake Reservation since 1933; Peter J. Friesen, minister of the Gospel for thirty-seven years at Butterfield and Mountain Lake, Minnesota; Henry A. Fast, vice-president of the Mennonite Central Committee, former director of Civilian Public Service, now teaching at Bethel College, North Newton, Kansas; John J. Esau, evangelist for the General Conference; Gerhard Friesen, minister, now living in Newton, Kansas; Jacob J. Balzer, minister and teacher of Bible and Sociology in Crete, Nebraska; and John C. Peters, minister at Mapleton, Minnesota.

Truly, a rich heritage is left the members of Bethel Mennonite Church.

